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TO BE

DELIVERED

AT THE

INITIATION OF MEMBERS

TO THE

SEVERAL ORDERS

OF THE

LOYAL ORANGE ASSOCIATION:

TO WHICH ARE ADDED

SERVICES

FOR THE

BURIAL OF ORANGEMEN,

THE

DEDICATION OF AN ORANGE LODGE,

AND FOR THE

INSTALLATION OF OFFICERS.

SIMCOE, T. D.

PRINTED AT THE STANDARD OFFICE.

MDCCCXLVII.

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REPORT OF COMMITTEE

ON CHARGES TO THE VARIOUS DEGREES.

The Committee to who was referred certain documents, from the Right Worshipful Grand Master, beg leave most respectfully to Report that they have carefully examined and adopted the following, with some trifling alterations.

- 1st,—Charge to be delivered on Initiation of an Orangeman.
- 2nd,—Charge on Initiation of a Purpleman.
- 3rd,—Charge on Initiation to the Royal Blue.
- 4th,—Charge on Initiation of a Royal Arch Purpleman.
- 5th,—Charge on the Initiation of a Royal Scarlet Companion.
- 6th,—The Burial Service.
- 7th,—The Service for the Dedication of an Orange Lodge.
- 8th,—The Service of Installation of Officers.
- 9th,—Certificate of Royal Scarlet.

Signed in behalf of the Committee,

ANGUS BETHUNE.

Grand Lodge Room,
Toronto, Sept. 29, 1847.

Chairman.

A CHARGE

*To be Delivered to the Brethren after the Ceremonies and
Pass-words are given to the Orange.*

BROTHER,

The Mysteries and Secrets connected with the Orange Institution have now been communicated to you, and if you will only conform to them, and to the Obligation you have freely and voluntarily taken, we shall have cause to rejoice in the steps we have taken to Initiate you; but should you fail to observe them, then will our sorrow be great; firstly, on account of your fall, and secondly, on account of the injury that will thereby be done to our Institution.

I entreat you, let your Obligation be your guide! Should the perpetration of crime ever enter your mind, reflect upon what you have this day sworn—and let it be a check to any and every evil thought that human weakness may suggest; and then extend your reflections still further—and having, by the aid of your Obligation, which the Almighty has permitted you to take, shunned the evil that came upon you, seek to embrace good, and endeavour to lay hold of some virtue to fill the vacancy created, by casting out the evil thoughts over which you have triumphed.

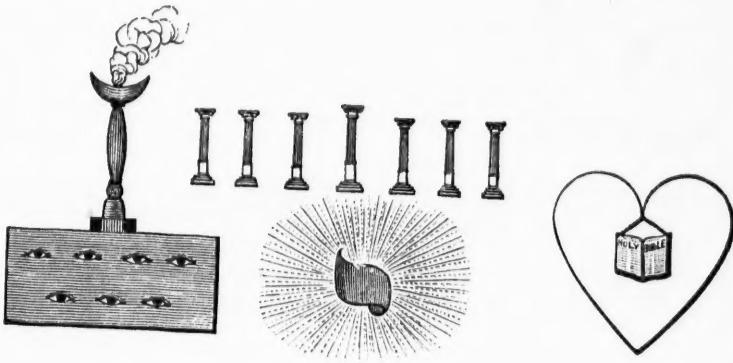
I have now further to admonish you against the snares that may be laid for you by our enemies, and to impress upon your mind the great value of *caution*—so that you will weigh well every expression you may use in connection with the Order. I further admonish you,

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to be ever watchful when the Order is at work, so that you may gain wisdom by listening to the advice and opinion of your seniors; and when you have heard, you will be wise to reflect, and speak not—but that you treasure up the lessons in your heart, to the end that you may prove your great faith. There are two cardinal virtues which bind the Brotherhood of our Order—they are *Union* and *Truth*. By the honourable exercise of the latter, in all your intercourse with the world, and especially with the Brotherhood, you will find that the former is to be and will be maintained. Regard them then as the apple of your eye, only to be departed with in death.

I trust what I have said to you in the name of the Lodge will have its due weight; and now, allow me to introduce you to those, who hereafter you are to regard as Brethren.

My Brethren, receive the Brother to our friendship and love.

[If more than one Candidate is introduced the Charge is to be reserved until all are introduced.]

A C H A R G E

*To be Delivered to the Brethren after the Ceremonies and
Passwords are given to the Purple.*

BROTHER,

You have now been advanced to the Second Degree of our Order—and you may regard it as an addition to your character and standing, for none are

advanced but the faithful ; none pass the fiery ordeal of the burning furnace, but such as have well and faithfully served in the probationary degree. I therefore congratulate you upon your advancement. We have not judged you from appearance—we have not exalted you from a disposition to flatter outward appearances—but we have narrowly watched your conduct, and the result is, you are held worthy of the second degree now conferred.

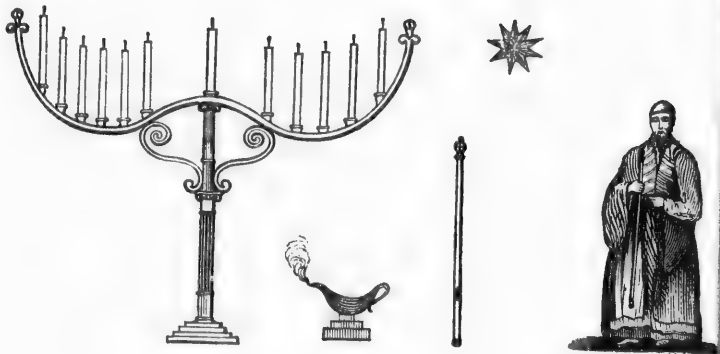
The Order itself will afford you ample scope for consideration and reflection, and will materially assist your understanding, and render you a more efficient and worthy member, if you persevere as you have commenced. On a former occasion you were told what were your duties, and what the Brethren would expect from you ; those duties are now the more binding, as you stand higher in the Order—and a dereliction of duty would be more injurious now than formerly. But you must at all times see, that the Rules and Regulations of the Order, and the mandates and Decrees of the Grand Lodge are strictly obeyed and enforced. You are not to screen the faults of a Brother from the Brotherhood—but you are, as far as possible, to screen him from the censure of the world, and to do all that is in your power for his reformation. You are at all times to treat his foibles with candour, and to admonish in friendship.

Having thus secured to yourself this advancement, it is hoped that by your continued practice of all that is good and commendable, and your avoidance of all that is bad and censurable, you will not give us cause to regret the step we have taken in advancing you as we have done this day.

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A C H A R G E

*To be Delivered to the Brethren after the Ceremonies and
Passwords are given to the Royal Blue.*

BROTHER,

I congratulate you upon your admission to this Order, because it is the first which calls upon you for the exercise of greater activity and a nobler zeal. It is to prove to you a beacon of light ; it is to exhibit to you a lesson for curbing your most anxious individual desires, and to keep your passions and prejudices under proper subjection.



The bearing of the Order is to bring your mind to the consideration of eternity. It is to prove to you, by the Star in the East, that arrested its course over Bethlehem, how small beginnings can, by the decree of an all-wise Providence, have great and glorious termination. It is to teach you the duty of being satisfied with your lot, when you remember your Saviour's nativity and his high destination. Reflect that, however humble your lot, however unpolished your habits, by a constant life of virtue and faith, by industrious and zealous habits, you may arrive at as near a state of perfection as sinful man can expect ever to attain.

It now becomes your duty, narrowly to watch your junior Brethren. You are mildly to correct their errors, and to remonstrate with them upon their approach to any evil action, and thus prove to them the worth and value of your exalted station. You must at all times exert yourself to keep our glorious Institution from harm, and not allow the precincts of the Star to be desecrated. By your submission to your seniors, you will convince your

inferiors of their duty to do likewise ; and, although you are particularly to see the sufferings and the wants of your Brethren relieved, yet by virtue of that brilliant guide, which you have this day assumed, you must feel that your benevolence should be universal. And lastly, you are to observe, with scrupulous exactitude, the secrecy of the degree just conferred ; and you are to absent yourself from any Lodge that does not faithfully carry out the principles we teach. By doing all of which you will prove that our confidence has not been misplaced.

CHARGE

To be Delivered after the Initiation of the Royal Arch.

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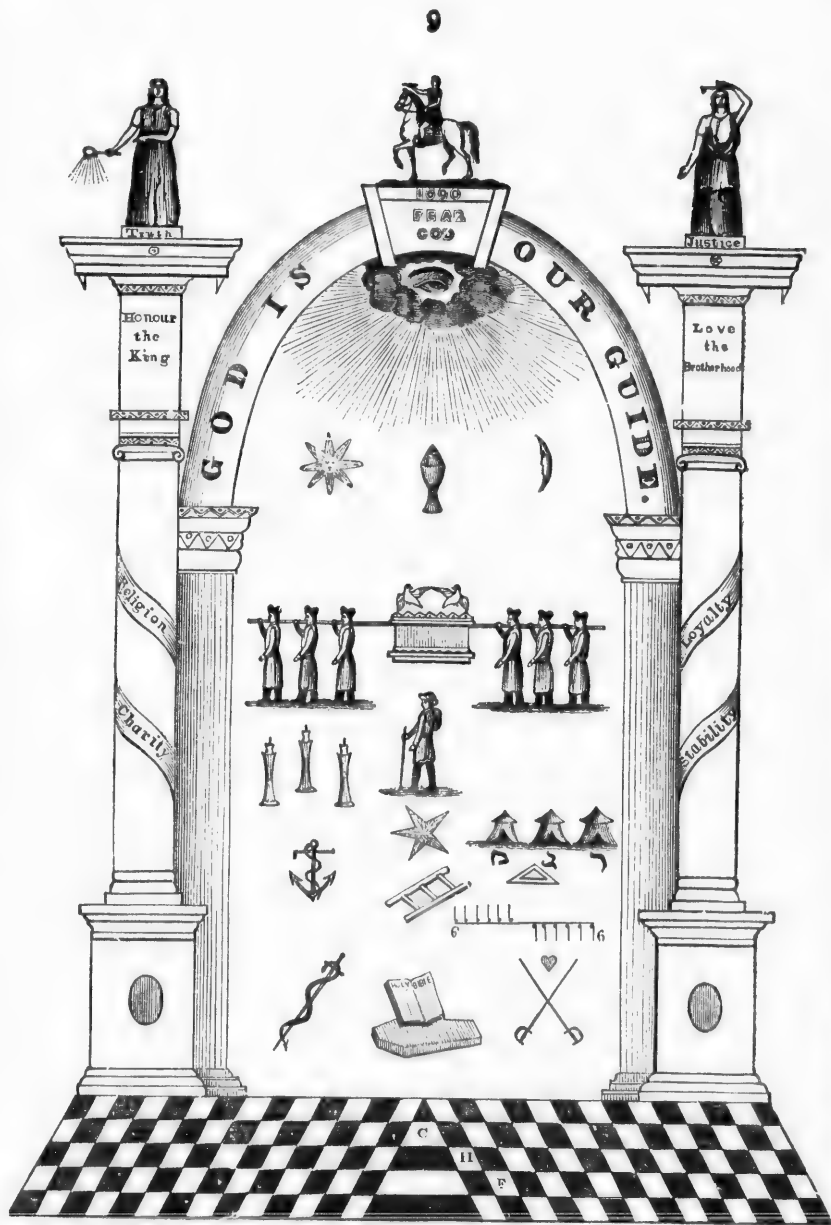
BROTHER,

You have been, and are now admitted, after strict trial, to the precincts of this exalted Degree. It must have proved to you many facts, which, if duly thought of, may tend to inform your mind, to soften your heart, and to render less obdurate the propensity inherent in man, to sin. Reflect, and you will have observed, that man is not regarded by an Orangeman on account of his worldly wealth ; it is the wealth of the soul that we prize, not that wealth which, when we perish, can avail us nothing. Reflect, and you will have good cause to remember how much it has become your duty to render assistance to a Brother, or Brethren, in distress. Reflect, and you will find that much of your duty is enforced upon you by implication, which a clear mind, seeking for justice and its duty will at once discover ; and remember, that as trouble and turmoil were your lot before you were brought forth from the womb, where in the full age of bearing, you could

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but anticipate a change, but not realize it, until the hour was given to come forth and to behold the light, so, in this were you, like the child in the womb, allowed to conceive the good that would befall you, and to take to wholesome thought and reflection, that, although in this world, we behold things with our eyes open, yet as to futurity, all is in the dark, as when in the womb, and we reach it by faith alone.

Remember, then, your duty and your obligations; and remember how fatal and dark will be your plunge, from this to eternal death, should you neglect them. Remember, too, that it is only by obedience to the Great Father in Heaven, you can expect to pass from the darkness of this world to the light of everlasting life, and that prayer, and the practice of all that is good, together with a strong reliance upon your Saviour, can alone lead to this.—Remember, too, that you prayed as being under the canopy of Heaven, therefore take heed how you revile that canopy, and then recall to your mind the solemn hour of death, the awful one of judgment, and, lastly, eternity.

A lesson has been taught you, how these may be overcome and obtained gloriously; and if you hope to gain eternal life, I warn you that it is essential that you have faith, for no one can, in his weakness and sinfulness, expect to be perfected; and, therefore, if you hope for the charitable aid and intercession of our Saviour, do you extend *Charity* to others.

In every way you are taught to avoid sin; even then, when least expected, the serpent may be in your path. I therefore entreat you that you do not omit any occasion, by which you may find opportunities to fulfil your vows, as you hope for salvation hereafter.

## FUNERAL SERVICE.

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"Bury the dead" is the first of charitable duties, and if this mandate is compulsory, generally speaking, how much more ought it to be observed in particular, by the members of a Protestant Association. It is an occasion on which we are allowed to forget past errors, and to think only of the good which our friend or brother has done. We are allowed to review on such occasions the relations between the living and the dead, and to draw from the past admonitions for the future.

In as much as we are a Protestant body, and as the service which is here laid down may not suit the desires or wishes of all, it should be well remembered, that neither these nor any other formalities should be used by the Brotherhood, unless by the special request of the deceased, while living; which desire should at all times be communicated to the senior officer of the Lodge to which he belonged. Taking it then for granted that all these preliminaries have been complied with, the following is the order to be observed:—

The Lodge must be summoned and the Brethren must attend. If more than the members of the Lodge of which the deceased died a member, attend, no seniority of office save that of a Grand Officer shall be claimed.—The senior Officer present of the Lodge of which the deceased died a member shall preside; but in case the Brother deceased, is of a strange Lodge, then the Master of the senior Lodge present, shall preside.

The Lodge is then opened in the due form of an Orange Lodge.

The Roll is called, and when the name of the deceased Brother is announced—

*Deputy Master.*—Worshipful Master and Brethren, it

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hath pleased Almighty God to terminate the existence of our Brother on earth Is it meet and proper that we mourn for him?

*Master.*—It is meet and proper that we should mourn for our departed Brother, and that we accompany his mortal remains to the last home of our mortal frames.— (Here the Master affixes a crape in the button-hole of the left lapel of his coat. Brethren do likewise.)— (Here all the Brethren fasten the crape in the same manner.)

*Master.*—Brother Secretary, what Degrees did our deceased Brother enjoy?

[*Secretary* Here announces the Degrees.]

*Master.*—Let each Brother be furnished with a Rosette, to be used as required.

[The Rosette to be made of Orange and the highest Degree obtained.]

*This being done, the Master shall appoint Bearers; they may be of the Order or not. If the Order attend as mourners, then assuredly the Bearers should not be of the Order. The Lodge shall then form in Procession, and proceed to the house where the dead Brother lies.*

*Nothing is then done except following the corpse, until after the service by the Minister at the grave. This service having taken place, the Master at the head of the grave, the Secretary by his side with the Roll. The following shall be the service, which is to be considered additional, and not as superceding any portion of services established, and performed by Ministers of the Gospel.*

*Master.*—“Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith. Scarcely for a righteous man will one die, yet, peradventure for a good man some would even dare to die! Know ye not, Brethren, (for I speak to them that know the law,) how that the law hath dominion over man as long as he liveth? What shall we say then? Is the law sin? God forbid. The spirit itself beareth witness

with our spirit that we are the children of God—and if children, then heirs ; heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together.”

*Master.*—Brethren—In the death of this our departed Brother, we have another record of the uncertainty of life, and the vanity of human labour and pursuits, if sought to be for our own glory. He knoweth no more our love, yet to his soul will it prove balm that this occasion of its separation from its mortal tenement, is used for the instruction of those whom it hath left behind in the wilderness ; and while we mourn for the absence of our Brother, while we pray and hope that his immortal soul may be in Elysium, let us not forget our own mortality and weakness, but let us reflect, that as this our departed Brother now is, so, soon shall we be.

Death is of frequent occurrence ; and yet, my Brethren, we do not find that our thoughts are more given to it. But one moment's reflection, and we remember full well, that the Lord giveth and the Lord taketh away.—We know that he hath given us life ; and we know that this gift must, and will terminate ; yet, although it is all that man is certain of, we forget it as our portion, more than those things which are not certain. From day to day, from speculation to speculation, from task to task, we proceed, thinking only of the end of our projects, but never thinking that death may come upon us like the thief in the night, to end our career before our projects are half fulfilled. Let death come upon us when it will, we are unprepared ; our attachments are still as strong, and our desires as great.

In the midst of our vain hopes, we cease to exist ; even the cause which we had undertaken, to aid us in our eternal salvation, is often interrupted, and our labours may thus appear as if they have been for nought ; but this is not so. It is only an admonition that we should not delay these duties—it is a warning that we cannot begin too early the task of doing good ; but that procrast-

tionation which is dangerous in all things, is doubly so in this; for had we but commenced our good labours a little earlier, we had not been cut off in the midst of a chapter of our exertions, but would have completed a lesson, a book of works, exhibiting our faith.

Let us remember, my Brethren, that we now look upon the grave of a friend—that instead of his body, we behold even now before us, the narrow habitation in which we have delivered dust to dust, and that all are levelled by it; let us then make ourselves useful while we have life left; let us as Brethren of a great Brotherhood, implicitly follow the Christian doctrines of our Order, and thus be prepared as far as possible to do our work of faith; let us not only admit it in our words but let our practice show it forth in our lives, that however long the duration of life, it is far too short to prepare us for the day of judgment, and to meet our Eternal Father and Mediator face to face; and let us be prepared as far as possible, to fulfil our duties, and our obligations. In this manner, my friends and Brethren, we may meet our God and our Redeemer with hope.

As it is no portion of our duty to elevate this Brother beyond his deserts for his virtuous deeds, and for those actions which deserved emulation, but rather to follow them, and bless his memory, so shall it be our duty to draw a veil over his foibles, and to bury them with him in his grave. We know, that however good and righteous a man may be, that there is not that being upon earth who doeth good, and sinneth not; and while we deplore the weakness of our nature, let us at the same time with unswerving and unbending integrity follow out, and inculcate the doctrines of our Order.

*Master.*—(The right hand elevated.) Brethren, our Brother is dead!

*Brethren.*—Not to us.

*Master.*—Brethren, his name has passed from us.

*Brethren.*—We will inscribe it in our memories, and our works shall yet exhibit it.

*Master.*—“Lord, my heart is not haughty, nor are my eyes lofty, neither do I exercise myself in great matters, or in things too high for me; surely, I have behaved and quieted myself as a child that is weaned of its mother. Let Israel hope in the Lord, from henceforth and for ever.

## PRAYER.

Lord God of Righteousness, depending on thy mercy, and on thy power—on thy promises declared unto mankind, we now humbly beseech Thee hear our prayers which we offer at the Throne of thy Eternal Kingdom: Save this Brotherhood from the pains of eternal death, and bring them to everlasting life. Direct us in the last hour of our pains, and bring us safely to thy glory, there to reunite, for the sake of our Lord and Saviour.

*(Here in solemn silence, first the Master, then all the Brethren drop the Rosettes into the grave, and the Brethren standing immediately around the grave shall then throw in a hand full, or a shovel full of earth on the coffin. The grave being carefully filled up, the Secretary shall take the number of the grave post, or any other system by which graves are traced, and shall on his return to the Lodge, record it in the book with the particulars of the Funeral; after this is done, the Master shall declare who the Brother shall be, who is to be elevated to the Degree to fill the vacancy, and having made the announcement by the Secretary, the Lodge shall close with prayer. Should the deceased be a member of the Scarlet, the vacancy should only be filled up at a Chapter, and not on the return to the Lodge.*

## CEREMONY FOR DEDICATING A LODGE ROOM,

ERECTED FOR THE PURPOSES OF ORANGEISM.

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BY COMMAND.
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Let the Officers and Members of the Lodge meet, and arrange the Seats. Let a Master of the Ceremonies be appointed, to introduce visitors, who, as they arrive, are to be conducted to their seats. This having been accomplished, and the hour for receiving visitors having elapsed, the

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Officers of the Lodge shall retire to the Room, all the Members, except the Master of the Ceremonies, following.

The Officers being Robed, shall enter the Room, and take their seats; it being understood that in entering they are to be preceded by an armed Tyler, and followed by another, the last seeing the officers in their places, shall retire outside of the Lodge Room. Then shall the outer Tyler advance to the front of the Master, who shall say:

*Master.*—On your peril, Brother, allow no one Ingress or Egress from this Hall, who gives not the pass. The Tyler returns to the door.

The Special Pass of the day is given to the Deputy Master, to whom, those wishing to obtain it must apply.

Then the Members of the Orange Order, each decorated with an Orange Sash, preceded by their own Tyler, to be appointed for the occasion, having been announced, and having obtained permission from the Master to enter, shall enter, two and two, and take their seats, the Tyler with a Wand of the Order, standing, saying to the Master,—

“Worshipful, the Brethren of the Orange are present.”

Then the announcement shall be made to the Master in the words following.

*Tyler at the Door Within.*—Worshipful, the Brethren of the Royal Purple are in attendance.

*Master.*—Admit the Royal Purple Brethren.

Then the Purplemen, all decorated with the order, preceded by their Tyler, shall enter, and being conducted to their Station, their Tyler shall say:—

“Worshipful, the Brethren of the Royal Purple are present.” He remains standing.

Then the following announcement from

The *Inward Tyler.*—“The Brethren of the Royal Blue attend.”

*Master.*—Admit the Brethren of the Royal Blue.

Then the Brethren of the Blue, all decorated in the Order, preceded by their Tyler, shall enter, and being in their seats the Tyler shall say;

“Worshipful, the Brethren of the Royal Blue are present.”

Then the following announcement shall be made, the Tyler advancing three steps to the Master:

“Worshipful, the Brethren of the Royal Arch attend.”

*Master.*—Tyler, to your Stations.

Then the Tylers of the three Orders present, together with the Tyler, within, shall form an Arch with their Staves, wide enough for the Royal Arch Brethren to pass under, two abreast.

*Master.*—Admit our Brethren of the Royal Arch Purple Mark.

As soon as this announcement is made, the Members of the three Orders present shall rise, and remain standing until the Brethren of the Royal Arch are seated. The Brethren of the Royal Arch are not accompanied by a Tyler, their Tyler is at the door within.

An announcement is now made by the sound of a trumpet without.



*Master.*—Tyler of the Royal Arch, go to the Portico, and see who is at the gate of our temple.

*Tyler* retires, making his obeisance.

*Master.*—Tyler of the Royal Arch, what Report?

*Tyler.*—A Herald, announcing the approach of **Illustrious Knights**, Brethren come to grace and honour our ceremonies.

*Master.*—What further announcement?

*Tyler.*—The illustrious companions bear either the Commission or Company of the Right Worshipful Sovereign.

*Master Rising.*—Brethren and friends, we will receive these **Illustrious Companions**. Brethren of the Arch, Brethren of the Blue, Brethren of the Purple, and Brethren of the Orange, send forth your Senior Members.

The Senior Members then come forth and stand in front of the Master.

*Master.*—Brethren, proceed to the audience Chamber, there receive the **Illustrious Knights**, and conduct them hither.

The Senior Brethren then retire.

*Master.*—Tyler of the Royal Arch, admit the **Illustrious Companions** of the Scarlet, when they approach without further ceremony.

*A pause.*

The blast of a Trumpet.

Enter. Two and two,

The Orangemen,—the Purplomen,

The Blue,—the Royal Arch.

Herald of the day.

Companions of the Scarlet, two and two,

A Companion with a Cushion suspended in front of him, upon which is

A Bible open,

A Crown,

A Sword,

Companions of the Order, two and two,

The Sovereign, or Representative and Chaplain,

Herald.

Being all in the Room, a halt is made, the Companions and Brethren, all but the Brother who bears the Bible, divide in open column, the Brother bearing the Bible then advances, and takes his seat on the left of the Master; the Sovereign, or his Representative and Chaplain then advance,

The Master shall then conduct the Grand Officer present to his seat, the Chaplain going to the seat on the right of the Throne, and the Master, takes his place assigned to him in the Ceremonies.

*All being seated, the Master of the Lodge, rising, shall say:—*

Most Worshipful, it is the wish of the Brethren of this Lodge, number —, of Loyal Orangemen, to have this their Edifice, dedicated to the Almighty and the cause of Protestantism.

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**G. M.**—Let their wishes and good intentions be consummated. Let us now commence our exercises. Brethren, let us sing.

*Then shall be sung PSALM XXIX.*

Ye princes that in might excel,  
Your grateful sacrifice prepare,  
God's glorious actions loudly tell,  
His wondrous pow'r to all declare.  
To His great name fresh alters raise,  
Devoutly, due respect afford;  
Him in his holy temple praise,  
Where he's with solemn state adored.  
When God in thunder loudly speaks,  
And scattered flames of lightning sends,  
The forest nods, the desert quakes,  
And stubborn Kadish lowly bends.  
God rules the angry floods on high,  
His boundless sway shall never cease,  
His saints with strength he will supply,  
And bless his own with constant peace.

**G. C.**—Brethren, let us pray.

To thee, O God, the worker of all signs, to whom all praise is due, we now bend in humble supplication. Thy name, O Lord, will we exalt, and our hearts shall confess thine excellence and holiness. Thee, O Lord, do we thank, in that thou hast vouchsafed unto us strength and wisdom to erect and dedicate this Edifice to Thee, and to the glory of thy revealed will, through our Lord and Saviour, thine only begotten Son. Teach us, O Lord, on this day of rejoicing, to invoke thy glory, and send down upon this our humble, and mortal-framed sanctuary, the power and splendour of thine all-gracious protection. For thine unbounded kindness to us and to our cause, O thou, our living God,—for thy great and all-sufficient aid, in bringing thy Church and people through their fiery ordeals, receive our humble thanks. We praise Thee, O Lord, in that Thou hast redeemed the Nation from the thralldom of Popery, and we magnify thy name, that thou givest thy people strength to withstand the inroads of the enemy. Lord, hear our prayers, now and evermore, for Christ's sake! Amen.

*The Brethren rise, and while they all stand, the G. M. shall say:*

"In the name of the Father, the Son, and the Holy Ghost."

*The Master of the Lodge shall then light one of the Lodge Candles, and place it in front of the Ark.*

"I now solemnly dedicate this Hall to the Almighty Father in Heaven, and to the Protestant cause."

*The Deputy Master shall now light another of the Lodge Candles, and place it also near the Ark.*

"Now and for evermore!"—Amen.

*The Senior Committee-man shall now light, the third and plant it also near the Ark. Then the Master, Deputy Master, and Senior Committee-man, shall each take one of the Candles, and place them in their places. The Ark shall then be taken up, and preceded by the Officers of the Lodge, shall be taken three times round the room, the G. C. saying.*

"And they departed from the mount of the Lord, three day's journey ; and the Ark of the Covenant of the Lord went before them in three day's journey, to search out a resting place for them. And the Cloud of the Lord was before them by day, when they went out of the Camp. And it came to pass, when the Ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee."

*(Here set the Ark down in the centre of the Room.)*

"And when it rested, he said, Return, O Lord, unto the many thousands of Israel."—NUMBERS X, 33, 34, 35, & 36.

*All being seated, the G. M. shall say :*

"Blessed and extolled be the Lord our God ; whose gracious providence has been so kindly extended to the Protestant Church of these Realms. He is the helper of those who seek Him, and the comforter of those who trust in Him. From those who seek Him, He never veils His face, and from those who love his Majesty, he never recoils. Blessed at all times be his Great and Holy name.

In the Dedication of this Edifice to the cause of our Institution, and to the Almighty, we but offer up a faint expression of our hopes and desires. Far from us be the thought of exalting ourselves by this act of humility ; but may we ever, with the same eagerness and devotedness, offer up our lives and our fortunes, to preserve and maintain the principles of this glorious Institution. Let us supplicate at the throne of our Almighty Father, through the efficiency of his beloved Son, that he will never fail us in our distress. Let us supplicate for His merciful aid, to avert all possible danger from the Throne of our Protestant Sovereign. Let us pray that the principles which led our fathers to the great and glorious revolution to put down Popery, may never abate, but that it may bloom with never-fading glory to the end of time.

*G. C.*—Now, O Lord, we beseech thee that thou wilt bless us as thou hast promised, when we gather together in thy name. Bless this our undertaking, and grant that we may prosper in our New Edifice. Endue us, O Lord, with understanding, to comprehend and fulfil thy word and will. We beseech Thee by the dream of *Jacob*.—we implore thee by the meekness of *Moses*, comfort us, as thou didst *Joshua*, when from morning till eventide, he fought against the enemies of thy people. Let the morning Star, be to us, as the bright harbinger, that lead the way, to the wise men of the East, and arrested their progress, when thou alone wert present.

Day by day we approach nearer unto eternity, wherefore we more earnestly entreat thy mercy and forgiveness. We confess our helplessness, wherefore we crave thy aid and support. We acknowledge our corruption, wherefore we crave thine uncorrupted salvation. Because of our worldly and spiritual poverty, we crave thy bounty ; and, lastly, we crave the mediation of thy Son our Saviour, because we are insufficient to atone for ourselves.

*All being seated, the Grand Master says :*

Brother Worshipful, bring forth the word of God.

*The Master shall then take the Bible, and bearing it open in his arms, shall walk round the Lodge and the Ark, the Grand Master saying :*

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And it came to pass when Moses had made an end of writing the words of this Law in a Book, until they were finished, that Moses commanded the Levites which bare the Ark of the Covenant of the Lord, saying, take this Book of the Law, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be for a witness against ye.

*(Here the Bible is deposited.)*

Brother Worshipful Deputy, bring forth the OMER.

*The Deputy shall then bring forth the Omer, and perform the same Ceremony as the Master.*

"And Moses said unto Aaron, take a pot, and put an Omer full of Manna therein, and lay it up before the Lord, to keep for your generations, as the Lord commanded Moses; so Aaron laid it up before the testimony to be kept."

*(The Cup shall now be deposited.)*

Brother Worshipful Secretary, bring forth the Rod.

*The Secretary shall now take the Rod, and proceed in the same manner as the two preceding.*

"And the Lord said unto Moses, bring Aaron's rod again before the testimony, to be kept for a token against the rebels."

*(Here the rod is deposited.)*

"And when Moses was gone into the Tabernacle of the Congregation to speak with him there, he heard the voice of one speaking to him from the Mercy-Seat that was upon the Ark of the testimony, from between the two Cherubims."

*Now let us Sing.*

Sound the loud timbrel o'er Egypt's dark sea;

Jehovah has triumphed, his people are free.

Sing, for the pride of the tyrant is broken;

His chariots, his horsemen, all splendid and brave;

How vain was their boasting, the Lord hath but spoken,

And chariots and horsemen are sunk in the wave;

Sound the loud timbrel o'er Egypt's dark sea;

Jehovah has triumphed, his people are free.

Praise to the Conqueror; praise to the Lord;

His word was our arrow, his breath was our sword.

Who shall return to tell Egypt the story

Of those she sent forth in the hour of her pride?

The Lord hath looked out from his pillar of glory,

And all her brave thousands are dash'd in the tide.

Praise to the Conqueror; praise to the Lord;

His word was our arrow, his breath was our sword.

*(Here the Address if any.)*

*[Grand Chaplain shall read the following verses.]*

14. And said, O Lord God of Israel, *there is no God like unto thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walkest before thee with all their hearts:*

15. Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, *as it is to this day.*

16. Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18. But will God in very dead dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19. Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20. That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there: to hearken unto the prayer which thy servant prayeth toward this place.

21. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

22. ¶ If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23. Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head: and by justifying the righteous, by giving him according to his righteousness.

24. ¶ And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;

25. Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring again unto the land which thou gavest to them and to their fathers.

26. ¶ When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27. Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28. ¶ If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness *there be*:

29. Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

30. Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)

31. That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

32. ¶ Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

33. Then hear thou from the heavens *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name.

34. If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35. Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

36. If they sin against thee, (for *there is* no man which sinneth not,) and thou

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be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near ;

37. Yet *if* they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly ;

38. if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name :

39. Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40. Now, my God, let, I beseech thee, thine eyes, be open, and *let* thine ears be attent unto the prayer *that is made* in this place.

41. Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength : let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

42. O Lord God, turn not away the face of thine anointed : remember the mercies of David thy servant.

[Grand Master shall read the following verses.]

12. And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we *be* hungry ; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city we shall catch them alive, and get into the city.

13. And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it : behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed :) and let us send and see.

14. They took, therefore, two chariot horses ; and the king sent after the host of the Syrians, saying, Go and see.

15. And they went after them unto Jordan : and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

17. And the king appointed the lord on whose hand he leaned to have the charge of the gate, and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the King came down to him.

18. And it came to pass as the man of God had spoken to the King, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria.

19. And that lord answered the man of God, and said, Now, behold, *if* the Lord should make windows in heaven, might such a thing be ? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20. And so it fell out unto him : for the people trode upon him in the gate, and he died.

Then sing "God Save the Queen," and close with the Lord's Prayer.

### GOD SAVE THE QUEEN.

God Save Victoria,

Long live Victoria,

God Save the Queen !

Send Her Victorious,  
Happy and glorious,  
Long to reign over us,  
God Save the Queen !

Thy choicest gifts impart,  
Unto her Royal heart,  
God Save the Queen !

May she defend our laws,  
And ever give us cause,  
To sing with loud applause,  
God Save the Queen !

Direct her thoughts aright !  
Let mercy temper might !  
God Save the Queen !

Strengthen her thoughts divine !  
Bless Brunswick's laurelled line !  
Make it thy choice vine,  
God Save the Queen !

This prayer we offer thee,  
Far o'er the boundless sea !  
God Save the Queen !

Peace with Her influence bland,  
This and our native land,  
Unite with her heart and hand,  
God Save the Queen !

#### THE LORD'S PRAYER.

"Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil ; for thine is the kingdom, and the power and the glory, for ever. Amen.

#### FORM OF INSTALATION.

The Lodge shall be opened as usual. The Master Elect, to take his Seat on the left hand of the Secretary, and before proceeding with any other business put the test to know if all have the annual ; the installation shall take place.

#### AFTER THE LODGE IS OPENED.

C. M.—Brother past Secretary, upon whom has the choice of this Worshipful Lodge fallen, to be the Master for the current year.

Bro. Sec'y.—Having every confidence in the Worshipful Brother—— and having had frequent proofs of his ability and desire to advance the cause of our glorious Institution, we have selected him for our Master and now require his installation. I now present to you Brother ——

C. Mas.—Let us pray (all kneel) Master and creator of the World, disposer of life and death, we intreat thee look down upon us with mercy and bless our undertaking ! We humbly crave, that thou wilt at all times give us wisdom to govern our actions and judgment to guide and

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govern the actions of those under our care ; endue us with a desire to conduct all our undertakings, in peace and brotherly love and kindness. Permit the Master of this Lodge to enjoy the grace, and give him the light of Wisdom, so that he may impart it to those, whose conduct he is called upon to scrutinize. May Faith, Hope and Charity, Justice, Temperance, Prudence and Fortitude, ever be his guide and the guide of us all, for Christs sake.

*Lodge.*—Amen.

C. M.—Brother ——— Before you are sworn into the duties of office, let me ask of you, if you are prepared to act under the Rules and Regulations of the R. W. the Grand Lodge, and under any order that may be issued by its authority ?

M.—I am.

C. M.—By this consent you take upon yourself various duties, not only will you be required to follow them yourself, which from the fact, of your being chosen to the station you are to occupy, is proof you will, but you assume the office of Guardian, and Adviser to the Members of your Lodge. You will rebuke them for a violation of any portion of their obligation as a superior Brother should rebuke an inferior. You are required to warn them, that it is their duty to live peaceably with, and act honourably towards all men, and especially toward a brother ; that they are bound strictly to guard against all unworthy excesses, whether of intemperance or otherwise ; to rebuke and admonish them, who profane the name of the Lord, or who are guilty of cursing or swearing. You will teach them to denounce an impostor, and to cherish the faithful amongst our Brethren.

*Master Elect.*—I acknowledge these obligations to be my duty, and will endeavour, with the help of God, to discharge them.

(Then administer the Oath, Members all standing.)

#### OBLIGATION OF A MASTER AND DEPUTY MASTER.

I, A. B., swear that I do not undertake the office of President for any private or personal emolument or advantage ; that I will use the authority with which I am invested as President, to keep proper behavior and sobriety in the Lodge, over which I am to preside, and to cause a due observance of the rules and regulations of the Society, by all the Members of my Lodge, and lastly, I swear that I will not certify for any person, without having first proved him, and being satisfied in my conscience, that he is a person of good character.

#### OBLIGATION OF A SECRETARY.

I, A. B., do swear that I will faithfully preserve the papers and all other documents of the Lodge, that may be committed to my charge ; that I will not myself, sign, or seal, or cause to be signed, or sealed, nor lend the Lodge seal, so that it may be affixed to any forged paper, or irregular Orangeman's Certificate ; and lastly, that I will deliver up all the property of the Lodge when requested by the Master and the other officers so to do.

#### OBLIGATION OF A TREASURER.

I, A. B., do swear that I will faithfully preserve all the monies or other property, that I may receive for the use of my Lodge, and that I



will fairly account for the same, when requested so to do by the Master and officers of the Lodge.

#### OBLIGATION OF A COMMITTEE-MAN.

I, A. B., do solemnly swear, that I will exercise the privileges, functions, and duties of a Committee-man, faithfully, conscientiously, and impartially ; that I will use whatever influence I may possess for the benefit of my Lodge particularly ; and generally for the interest of the Order, to the best of my skill, knowledge, and cunning.

(The Master then takes his Seat, and the other officers are Sworn in.)

Deputy Master.

Treasurer.

Secretary.

Senior Committee-man, and the Members of the Committee. The Master saying to each as he swears them in.

*Master.*—You have heard the duties which I have assumed, for the sake of this Lodge. The like duties, must you assume before you can be duly installed. Do you consent, as I have done, that these Virtues and Obligations, shall be your guide.

*Deputy Master.*—I do.

(Then administer the Oath.

(Repeat the same form for the other officers.)

(The Committee may be all sworn together.)

*Chaplain.*—Father of mercies, look down upon us, with grace, and unite us still closer in the bond of union, by which we are united as one family, give us wisdom to know thy ways, and a heart to love one another, for our Saviour's sake.

"Lord, my heart is not haughty, nor mine eyes lofty : neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother : my soul is even as a weaned child. Let Israel hope in the Lord from henceforth and for ever."—*Psalm*, 131.

"Behold, how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the beard, even Aaron's beard ; that went down to the skirts of his garment ; As the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the Lord commanded the blessing, even life for evermore."—*Psalm*, 133.

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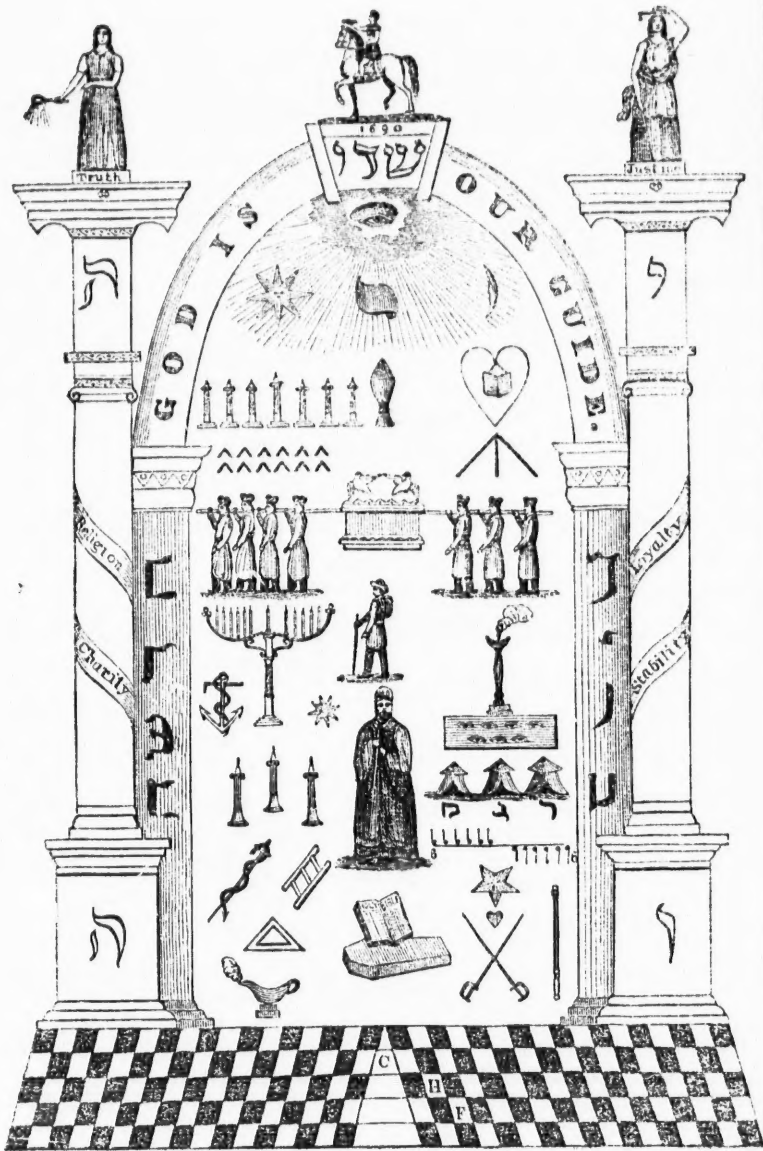
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## C H A R G E

To be delivered to a Royal Scarlet Companion, before he takes his seat.

COMPANION,

Having passed through the various Degrees of the Brotherhood, you have at last been admitted to Companionship within this Illustrious Chapter. You will have observed, through every grade, you were only more and more led on to the conviction, that the Word of God is the Brilliant Star which is to be your guide through life. In crossing the portals of this Chapter, you have beheld a ceremony which must lead you to reflect upon your entrance into the world, as well as the entrance into this world of pain and trouble of that Lamb of Peace who suffered for us all. It is expected of you that you will not treat life lightly; and that you are to hold it as in trust from your Heavenly Father, to be employed in acts of faith and charity; and we believe, that whenever you shall be called upon, you will draw and wield your sword in defence of our glorious Institution and the Protestant faith. After the obligation you have taken, it will only be requisite for me to remind you, that you will at all times be called upon to conform to the ceremonies, rules, and regulations of the Chapter. Prove yourself, my friend and Companion, my Brother and fellow-labourer, to be a child of humility, charity, and hospitality, and we shall never regret the promotion we have this day given you. For remember, my Brother and Companion, that this Order of Royal Scarlet Companions, is to be regarded by all as the safeguard of our Institution, and can never be violated; for its doors will ever be closed against any who have, in the remotest manner possible, brought corruption into any order that preceded it. As a Companion of the Royal Scarlet, you, with those who have preceded you



in this Chapter, are bound to give alms to the poor and weary pilgrim, travelling from afar, to succour the needy, feed the hungry, clothe the naked, and bind up the wounds of the afflicted. We are to be lovers of peace; but we are bound to war against the enemies of innocence, destitute widows, helpless orphans, and the Protestant faith; and may the Almighty, who is a strong tower of strength and defence to all those who put their trust in him, be thy support and thy salvation.

To Sir ANGUS BETHUNE, Deputy Grand Master, and  
all others whom it may concern,

GREETING :

Whereas it appears to be the desire and anxious wish of the Right Worshipful the Grand Lodge, that every step should be taken to render the members of the Institution as perfect as possible, in all matters connected with the working of the various orders; and inasmuch as under the present Regulations no such order exists, I have therefore deemed it advisable to issue this, my order, for the purposes following, to remain in force until revoked by the Right Worshipful the Grand Lodge. That is to say:

“ Upon the introduction of any one, either to the Degree of the Orange, or upon the advancement of any Brother to any Degree, he shall be put in charge of some Brother of the Order, by whom he shall be instructed in the Duties and Lecture of the Degree, so that he may have a reasonable Voucher and Sponsor to take charge of him in his darkness, and to aid him in coming forth to Light and Wisdom. That it shall also be the duty of the Guardian, to inform those intrusted to his care of all negligences and offences. That it shall be the duty of the Master or the Brother presiding to make this appointment at the time; but he shall not give any one Brother more than three in charge.”

Given under my hand at Belleville, this Tenth day of December, in the Year of our Lord One Thousand Eight Hundred and Forty-Seven.

G. BENJAMIN,

*Grand Master.*